

**Third Reply;**

**O R**

**A short Return to Mr. Baxters brief  
Answer to my Second Reply, in his Postscript  
to a late Treatise of Justification.**

**W H E R E I N**

**His Contradictious, and Slanderous way  
of Writing, is further detected.**

---

By **J. D. Anvers.** *h*

---

*He that will injuriously speak to the World, what  
he should not speak, must look to hear what he  
would not hear. Mr. Bax. Treat. of Just. in  
Answer to Dr. Tully, p. 76.*

---

*Job 21. 34. In your Answer there remaineth falshood.*

*2 Tim. 3. 8, 9. Now as Jannes and Jambres  
withstood Moses, so do these men resist the  
Truth, &c. But they shall proceed no further,  
for their folly shall be manifest unto all men.*

---

**Printed Anno 1676.**

# To the Reader.

Reader,

**T**HE design of this Paper is not to gain the mastery, or to get the last word, to vie slanders with my Antagonist. or to return him rayling, for rayling, which would be as vain, as ridiculous (if not impious) to attempt, especially in a contest with such a master of words, and who has given himself the liberty to let his Pen loose in so luxuriant a manner with whomsoever he contends.

But as you'l find, to make a necessary and honest defence against a new personal charge; to plead the just vindication of an innocent people from his repeated slanders, by detecting the falshood of his feigned pretences in justification thereof.

To discover to himself and others how little Demonstration or Conviction there is in his Magesterial way of Dictating. And to declare my hearty concurrence to his fair motion of putting an end to our former Contest, by a candid perusal of our Books, to which he honestly refers the Reader, and to which I am willing to stand or fall.

Wherein if the Truth may have any advantage, Mr. Baxter any benefit, the disturbed World any due satisfaction, or the Church any real profit, my end is abundantly answered, who desire in all things to approve my self a sincere lover, and faithful servant of the Truth, whilst

H. D'Anvers.

[13]

*A 3d. Reply; Or a short Return to Mr. Baxters  
Brief Answer to my 2d. Reply, in his Postscript  
to a late Treatise of Justification, &c.*

**M**R. Baxter having, as he saith, perused my 2d. Reply, and being, as I conceive much concerned therat, (notwithstanding his promised silence) doth, for the better easing of his disturbed mind, and galled conscience, give a very angry return in a curt, but costly, Postscript, which he has ordered to be annexed to his late *Treatise of Justification*, in answer to Dr. Tully, (since the publication thereof:) I say costly, because by that Artifice, though it be but 7 Pages, is not usually to be Purchased under 5 s. The which may be briefly considered under these following Heads, comprehending the whole, *viz.*

*First, the generall Confutation he gives the Book. 2dly. His general reference to the Books themselves. 3dly. The 2 particular Instances he insists on for his own Vindication, and my Re-proof. 4ly His quibbling reflections upon me and my Book.*

In the first place, you'll find he is pleased in his old Reviling <sup>1. The general Con-</sup> way ( which he cannot forbear ) to confute me by whole-sale <sup>situation.</sup> ( with a Bellarmine thou lyste ) telling us in so many words, That *he judges it useless to give the World a particular detection of the evils (themselves) and that if he had so little to do with his time to write it, he supposes, few would find leasure to read it; And therefore instead of any other confutation, we must upon his word take it to be a bundle of mistakes, fierceness, and confidence set off with the greatest Audacity, &c. p. 74.*

And if this be not an excellent way of Information and Conviction, and a very exemplary piece of Justice, to be thus Judge and Executioner in his own Case, ( without the least Demonstration, and that against the fullest proof and evidence ) is submitted to better Judgment. As though a Dictators *Ipse Dixit*, big *Hectoring words*, and contemptuous *ill-Language*, instead of *Proof, sound Arguments, and meek Instruction*, was the best way to stop the mouths of Gain-sayers, to silence Opposers. and inform the World.

But 2dly growing a little cooler, and better bethinking him- <sup>2. His Re-</sup> self, he is content to allow the Reader some share in the <sup>sentence to</sup> ment, and to that end gives him leave to peruse his Book with the Books. *mine; to examine the Authors about whose words or sense we differ, p. 74. which is indeed something like. And therefore to so fair a Motion ( since his Ingenuity leads him not to a confession of so many things so palpably proved against him ) I heartily joyne*  
Issue

Issue with him: Not doubting to meet with a more impartial Decision from a Candid Reader.

And therefore to that end I do most earnestly recommend to his diligent search, having Mr. Baxters Book (and Mr. Barrots *Queries* he also mentions and refers to) in one hand, and my Book in the other) the following Particulars wherein the greatest difference lies betwixt us, viz.

1. Whether Mr. Baxter hath not fully justified my Book, he so scornfully writes against in all the parts thereof, as maintained in the first Chapter. And not only the Doctrinal part, [his Cavils being so fully replied to, and removed, p. 22, &c.] but the Historical part also having so fully given up the thing, he and his Partners so shamefully wrangle about, as p. 18, &c.

2. Whether my Witnesses against Infants Baptism are not substantially justified against all his Cavils, and freed from his heinous charge of Forgery and Prevarication, viz. The Donatists, Ancient Britains, Waldenses and Wickliffians, as p. 32. to 53.

3. Whether Mr. B's notorious slanders of the Anabaptists and Vanists, are not substantially evidenced, as p. 154. to 175.

4. Whether his shameful broad-fac'd contradictions are not manifestly detected from his own Writings, particularly as bring for and against Episcopacy, p. 175. for and against Non-conformity, p. 122. for and against Arminianism, p. 204. for and against Tradition, p. 207. for and against Popery, p. 218, &c.

5. Whether it doth not evidently appear by undeniable demonstration, that Mr. B. is notoriously guilty of Forgery, Prevarication, and falsifying Authorities. Particularly 1st. in Fathering that Popish confession on the Waldenses, leaving out what should discover the same, p. 98, &c. 2dly. Denying Bede to mention any thing of Birinus, as I affirmed, or that the Isle of Weight was in lower Saxony, the truth of both being so fully made appear. p. 75. 3dly. His notorious falsifications about Beringarius, 263. 4ly. His egregious abusing Dr. Prideux, the 2d. Lateran Council, Otto Frisingenses and Binus, about Peter Bruis and Arnoldus Testimonies, p. 263, &c. 5ly. His most notorious abuse of Wickliff in many particulars, p. 263. &c. 6ly. His strange assertions and monstrous contradictions about the Creed, p. 109 And 7ly. His very evil dealing about the Revelations, p. 230. But especially about the Scriptures themselves, p. 243.

6. Whether there is not a faithful Collection of some of his shameful Billings-gate Language, so unbecoming either a Man or a Christian, p. 259.

Wherein if I am found tardy, I shall willingly submit to the just censure of the faithful Examiner. If not, I hope it will be judged but reasonable, that Mr. B. should hear the blame and shame of such Temerity and Injustice.

3dly. As to these 2 Particulars, he is pleased to pick out of 3. The 2 1<sup>st</sup> the bundle, and to give his exceptions against, notwithstanding *stances in the useflessness* (as he pleased to tell us) of enumerating Parti-*sisted on* ticulars, I shall punctually and particularly reply to, and the rather because it must be *supposed* since he vouchsafes to mention any, that they are of the greatest moment, and by which he would have the rest judged he doth not mention.

The first, and that upon which he lays the greatest stress, is that *about Baptizing naked*, telling us in these words, p. 74. *That he finds but one thing in the Book that needeth any other Answer than to peruse what is already written, and that is about Baptizing naked.* And therefore he is pleased in 2 Pages to give us several new shifts to avoid the dint of the evidence that seems to gall his Conscience, instead of such an honest owning of his guilt, and taking the shame that such notorious slanders, and opprobrious evil-dealing calls for, tending, as you'll find, rather to heighten and aggravate, than to lessen or extenuate his crimes.

And which for method-sake are gathered up to you vnder the following Heads. viz. First, *About what he saith relating to the Report it self.* 2dly. *The time when.* 3dly. *The place where.* 4ly. *The evidence he yet stands by to justify himself therein.*

First, as to the Report it self, he now denies, That he ever as-*1. Falshood* firm'd it to be our ordinary practice to Baptize naked. His words are these, p. 75. *The truth is, that 3 years after mistaking my words, as if I had affirmed it to be their ordinary practice, (as you may read in them) which I never did, nor thought: They vehemently deny this.* And such heedless reading occasioneth many of Mr. D's accusations. Insinuating thereby, that his accusations and reflections respected only some of the Anabaptists, but not their party and way, and therefore those that had, mistakingly oppos'd him, deny'd that it was their ordinary practice so to Baptize, which he affirmed not. But what truth there is in this shift let the Reader Judge. For you'll find in his plain Scripture Proof, (the Book wherein the accusation is) where he principally designs to render the Anabaptists and their way odious and ridiculous, he gives 8 Arguments against their way of Baptizing, and puts this Title to the Head of those Chapters, viz. **Arguments to probe the Anabaptists way of Baptizing sinful.** All respecting the whole party of Anabaptists, not some or them only. Then in p. 136. comes to his 7th. Argument: VVherein he thus expresseth himself, viz. *My 7th Argument is against another wickedness in their [viz. the Anabaptists] manner of Baptizing, which is their dipping persons naked, as is [viz. at that present, not was] very usual with many of them, or next* to

to naked; which is usual with the modestest of them, and in p. 137. if next to naked the difference is not great. And then from their usual or ordinary custom of Baptizing naked, or next to naked, which in his esteem is much as one, thus argues, p. 136. If it be a breach of the 7th. Commandment, [Thou shalt not Commit Adultery] ordinarily to Baptize naked: Then it is intollerable wickedness, and not Gods Ordinance. But it is a breach of the 7th. Commandment ordinarily to Baptize naked: Therefore it is intollerable wickedness, and not Gods Ordinance. Upon which, saith was so very Mr. Fisher, I perceive he takes it for a truth, that we ordinarily dip usual with naked, and thereupon disputes against it as our usual practice. And many, and thereupon his own Quere-man Mr. Barrott, (whom he commends not dis- so highly) doth in his Book, writ this present year, called Good by the will to Men, in p. 443. tell us, viz. What Mr Baxter hath writ- est, he ten of this practice (viz of Dipping) in our Circumstances, p. 134, night very to 138. (of his plain Scripture) deserves to be well weighed, for well attri- so far as I am able to judge he there clearly proves, that our Dippers ute it to break the Commandment of God (viz. the 7th. Commandment here the whole. mentioned) to follow their Tradition. And pray you let Mr. Wills resolve us, when he tells us, That the Anabaptists Doctrine leads to Blasphemy and Immorality, and refers us to Mr. Baxter for some proof thereof, whether he doth not also intend this very passage.

So that I presume this figment, that he did not intend us all, will signifie little, except it be more fully to detect his own un-faithfulness. For first his scope and design is to reach the whole party (herein.) 2ly. His 8 Arguments fully take in the whole in every one of them. 3ly. The Instance it self in the 7th. Argument most expressly doth it, who are so wicked, as he saith, to dip naked, or next to naked, in their usual way of Baptizing, 4ly The Argument it self, whereby he would render us Adulterers and Vi- olaters of the 7th. Commandment. is for our ordinary or usual Baptizing naked, or next to naked 5ly. You see others of his own Party have been so heedless (as he calls it) as well as our selves so to understand it. 6ly. That Mr. Fisher, who especially op- posed him for the same 3 years after, doth not only deny it to be our ordinary practice, (to Baptize naked) but that any that ever he heard did ever so practice, it in this Nation that belonged to any of the Churches; challenging him to produce but one Instance of any Maid or Woman that in any serious wife was so Baptized.

2. Falshood Secondly, His next shift that he hopes to get relief from, as an Argument he meant some of them only, and not the Party them- selves, is from the time when this was mentioned, which now 26 years after he would perswade us, respected only some in the first beginning of the Sect. His words are these, p. 282.

More Proofs, viz. That in the Year 1647, or 1648. when Anabaptistry began to be obrnded with more successful fervency, I lived near Mr. Tombes, in a Countrey where some were, and within the hearing of their practice in other parts of the Land, and that in that beginning the common fame of Ministers and People was, that in divers places some Baptized naked, and some did not. And p. 283. Most Sifts do in their height and heat at first, that which afterwards they surcease with shame, mentioning the Donatists, Munster Anabaptists, Ranters, and Quakers And again, if he would perswade the World that I wrote that of all the Anabaptists, or of most, or of any in any other Age, or that I have since said that any continue the same practice, he would but deceive Men, for it is nothing so. And p. 74 of Postscript. My Book was written 1649. A little before common uncontrolled fame was, that not far from us in one place many of them were Baptized naked, &c.

So that all this being laid together, he would have us think, that this respected only some in the first rise of the Sect, as common fame gave it a little before he wrote his Book in 49 but in no Age or time ever since.

But how little Truth or Honesty there is in this shuffle, let the Reader judge.

For 1<sup>st</sup>. It is manifest, that Anabaptisme had not its rise about this time, as he seems to insinuate, for not to mention the Anabaptists in H. the 8<sup>th</sup>'s time, and Queen Elizabeths also, as express at large in the Treatise of Baptism. p. 306. &c. There were divers Churches of Anabaptists in the Nation many years before this, so that if he respected the beginning of the Sect, he is far less competent to report common fame for so long before, than Mr. Fisher to deny it 3 years after. But 2<sup>dly</sup>. it is manifest, that the Book it self that reports it, doth not give it as a hearsay of something past, and practiced by a few, but of the known practice of their Sect at the time of the writing thereof, his words are as before remark'd, viz. My 7<sup>th</sup>. Argument is against another wickedness in their manner of Baptizing, which is their dipping persons naked, as is very usual, &c. viz. as they practiced at that time of the writing of his Book, by such naked Baptizing, or next to naked, not a word of Common Fame, of some people before that time, as now he would be thought to intend, but their known practice at that present.

3<sup>dly</sup>. His next Subterfuge, to which he flies for some relief, is from the place where (then he would be thought to intend) it was so practiced, having, it seems, now found out a particular place near them wherein to center it, and by which he would be understood not to mean it to be universal. His words are these, p. 74. Postscript. Common uncontroll'd fame was, that not far

3. Falsho

far from us in one place many of them were Baptized naked, repro-  
 ving the clothing way as Antiscriptural. And therefore tells  
 us, He applyed to Mr. Tombes himself, and to divers of his Church  
 who denyed it not. And p. 75. Gives one reason why Mr. Haggar  
 and Fisher were not competent Judges of a matter of Fact far from  
 them, viz. Mr. Fisher in Kent, and Haggar in Staffordshire, and Mr.  
 Baxter, and Mr. Tombes in Worcestershire, and the place intend-  
 ed near, or not far from Kedderminster.

But whether this Fig-leaf will afford him any more cover than  
 the former, will easily appear.

For First, it is clear, the Book it self reporting it, doth not con-  
 fine it to any such place in their Neighbourhood, but detects it to  
 be the ordinary practice of the Anabaptists to Baptize naked, or  
 next to naked.

And Secondly, His More Proofs tells us, the same hereof was so  
 universal, that it was the common consent of that present time, and  
 that to deny it would be to take all sorts then living for Lyars.

But Thirdly, it appears he has very much mis'd his Mark,  
 and ill layed his matters together, to make the Anabaptists in his  
 Neighbourhood ( who own'd Mr. Tombes to be their Pastor and  
 Administrator ( as now he affirms ) to have been the most in-  
 terested persons, p. 75. and most principally concern'd in this  
 matter of Fact, since at another time he confesseth Mr. T. was  
 of another Judgment; so that if very many of them did so usu-  
 ally practice the naked Dipping, it must be without their Admi-  
 nistrator.

But Fourthly, to put the matter out of Doubt, his own words  
 in his More Proofs will rectify him, and at least discover to him,  
 that he has an ill memory, viz. p. 282. where he tells us, That  
 in 47, and 48, He lived near Mr. Tombes, in a Country where  
 some were, and within the hearing of their practice in other parts of  
 the Land, and that in that their beginning the common fame of Mi-  
 nisters and People was, that in others places some Baptized  
 naked, and some did not.

So that here the common fame, it seems, respected not only  
 one place in their Neighbourhood, but divers places through-  
 out the Land, and therefore assigns common consent at that time,  
 and all sorts then Living to affirm it. And the Original Book as  
 before, That it was the usual and ordinary wicked practice of the  
 whole party at that time to dip naked, or next to naked, which was  
 much as one in his account

2. Falshood

The Fourth shift he makes, is respecting the evidence he yet  
 stands by to make it good, viz. 1<sup>st</sup>. The Positive Testimony, viz.  
 Common Fame, 2<sup>dly</sup>. The Negative or Circumstantial Testimony, viz.  
 The non-denial of any, no not the most interested persons themselves.

To



To the 1st. His *More Proofs*, p. 282. affirms it to be *common fame* and *common consent*, and his *Postscript* *common uncontrolled fame*. And again in these words, *viz.* And in a matter of *Fact*, if that fame be not credible, which is of things late and near, and not contradicted by any one, we must surcease humane converse.

But what this signifies let all men judge.

It is true, when I call'd upon him for satisfaction for this groundless slander, he tells us 26 years after, That he had it by *common fame* of Ministers and People, and by *common consent* at the present time, and to deny it, was to take all sorts then living for *Ljars*, and again *common uncontrolled fame*.

But is it not very strange, that if it had been such a *common uncontrolled fame* at that time, that no man should mention it but Mr. B. The *Anabaptists* having many bitter *Enemies*, who then, and before that time, wrote against them, and was it not much that none of them should meet with that *common fame*, but he; for surely, if they had, we had heard of it from other hands besides his own.

Though as to that kind of Evidence, *viz.* *common fame*, I had thought I had inserted enough from Mr. B's own Pen, (out of his *Christian Directory*) for ever to have prevented his insisting on it any more, which tells us, It is the most *common Cloak* for the most *inhuman lies* and *Calumnies*, &c. And was not that the Testimony which made the *Waldenses* such Villains? *Paul* such an Heretick? and put Christ to death, &c.

But to put the matter out of Doubt, the ground you will find, that first he assign'd for the matter of *Fact*, was not *common fame*, *hear-say*, or *bare words*, (which as he heretofore own'd was so uncertain a thing, yea so great a *Ljar*) but known experience, as his own words evidence, *viz.* p. 138. plain Scrip. But in both these Cases, (*viz.* That of Murder and Adultery by dipping naked in cold water) we dispute not against bare words, but experiences and known practices for their naked Baptizing is a known thing, and the wickedness that bath followed on some, and that some have dyed of it, *viz.* of naked Baptizing, not a word of *common consent*, or *common fame*. And thereupon saith Sam. Fisher, *Sith* that I perceive he takes it for a Truth that we ordinarily dip naked, and thereupon disputes against it as our usual practice: And then not confidently only, but of a certain relates to the whole World, that it is no bare words, nor any doubtful thing, but an experience, or known practice, if he can clear himself let him do it, who also summon him in the Name of Christ Jesus to prove it our practice ordinarily to Baptize naked, or produce but any one Witness of any Woman or Maid, &c. And Mr. Hazzar thereupon, whilst he chargeth us to break the 7th. Commandment, lays him

under the breach of the 9th. for *falsely accusing his Neighbour therein.*

*Falshood* As to the 2d. concerning his Negative, or Circumstantial Testimony, which he yet with so much confidence stands by, viz. That none have to him denyed it, no not those who were most concerned therein, viz. Mr. Tombes and his Church, his words are these, p. 75. *Post. He now tells me, That Mr. Fisher, Mr. Haggar, and Mr. Tombes did deny it. Let any one read Mr. T's Answer to me, yea, and that passage by him now cited, and see whether there be a word of denial, Mr. Fisher or Mr. Haggar he never saw, their Books he had seen, but never read 2 Leaves to his remembrance of Mr. Fishers; nor all Mr. Haggars, if he had, he had not taken them for Competent Judges of a Fact far from them, and that 3 years after could they say that no one ever did so? Affirming positively, That none ever denyed it to him, nor did he ever read any that did deny it. And in More Proofs, p. 282. When Mr. T. answered my Book, and those very Passages he never denyed the truth of the thing, ( though he did not so Baptize himself ) intimating others might.*

In answer whereto, we must first observe to you his fallacious quibble herein, viz. *That none ever denyed it to him.* But what did they not deny? viz. That though they did not themselves so practice, nor knew, nor heard of any that so did, yet they did not deny but some might, because they did not know all things. But how will this relieve Mr. B. It is true, this might have been something, if it had been all that Mr. B. had charged, viz. That some, in some place, he knew not where, might do such a thing. But his accusation was far otherwise, viz. *That the Anabaptists Baptizing naked was a known thing, and an usual practice of very many in divers places of the Land, and next to naked by the modestest of them, which was much as one, and therefore brings the wickedness of Adultery therein to bear, and reflect upon the whole party and way, as their usual and ordinary practice, which naked Baptizing Mr. Tombes, Haggar and Fisher do all of them so positively deny, as well they may, it being the true purport, sence and meaning of his accusation. For otherwise let Mr. B. consider how ridiculous and foolish it would be for an Anabaptist, hearing that some Presbyterian in some part of the Land did play some mad Pranks, should thereupon charge Presbytery it self therewith, and draw Arguments against the whole party and way for the same. As Mr. B. would now be thought by this kind of arguing to charge the Anabaptist, and their way. And that Mr. T's Answer to him, as suggested, had no other signification than what is before hinted, take his own words in a Letter lately writ to me in Answer to one I sent*

sent to him, since Mr. B's *Postscript* came forth. (confining the naked Baptizing to *Worcestershire*, or their Neighbourhood thereabouts about 48, or 49.) to know whether he ever heard of any such thing in those parts, return'd to me as followeth, *viz.* That he never heard or knew of any that Baptized naked, in those parts, and that if he did not deny they might be Baptized naked, (though he doth not remember that ever that Question was put to him by Mr. B. or any body else) it was because he could not say there were none, unless he were omniscient, some in former times having done so as *Vossius* tells us. And therefore Mr. B. himself in his *More Proofs* p. 283. can tell me, That in a Negative 25 years after, I cannot possibly be a competent Witness, no nor if I had written at that time; for who can say, that there was no such thing done beyond his knowledge. Which is most certain, it being therefore the affirmers part to prove, and which being required from Mr. B. he cannot produce. And as for what he saith, That none denyed this slander to him, it is notoriously manifest, that both Mr. Tombes the same year, Mr. Fisher and Mr. Haggard the 2 following years after, denyed the same to him; for they all wrote against him to detect his injustice therein; and for his now saying he read but 2 Leaves of Mr. Fisher, and not all Mr. Haggards, is but miserable trifling; for if Mr. B. write his mind in any thing, and expresses it but in an Epistle to another Book (his usual way of dictating) or in some small Postscript or Pitance in any of his *Numerous Volumes* he expects all the World should take notice of it, and if any that write against him chance to overlook it, at their perils be it, and of which they must expect to hear roundly. And can it be thought, that he who was the great *Histor* and *Champion*, yea esteemed so much the *Mall* of the *Anabaptists*, would pretend to answer their *Arguments*, and not read their *Books*, and that in the height of the controversie, and especially wherein matter of Fact was concerned, and that of so hainous a nature too. And can it be thought reasonable, that Mr. B. should be so shamefully injudicious to recommend Fishers Book to the World to be considered in the Controversie, as he did, and not read the same.

Mr. Lamb and Mr. Allen, who have both of them left us, yet exceedingly, as I hear, blame Mr. B. for his broaching much more for his so defending this slander, & who cannot only testify to the fecinliness of our Baptism, but their utter ignorance of so much as the report of naked Baptizing among us.

But it is manifest in his own words, That guilt is tender and self-love strong (Ep. before Dr. Tullys Answer) and therefore no wonder to see all these shifts to save his reputation: But whether such evil dealing (not to repeat the same measure meat-

ed to the Vanists, for which he has given no satisfaction ) doth not bespeak an unmaimed either in his Morals or Intellects, and without repentance and due satisfaction utterly unfit to write us Bodies of Divinity, Christian Directories, and Catholick Theologies, is left to the judicious to determine.

*Instance* The other Instance he gives, to prove my Book is full of false Allegations, and set off with the greatest audacity, is (as he saith) by those few Lines of his own about their meeting at St. James's, left with the Clerk grossly falsified, p. 73. Postscript.

Concerning which, that the Reader may better judge of this gross falsification, let him take here the following Copy I wrote after, and what is without dispute from the Original it self, viz.

The Copy I had from my Bookseller.	The Copy obtain'd from the Original.
---------------------------------------	-----------------------------------------

<p>Though when I began to Preach in this Place, I publicly professed, that the notorious necessity of the People, who were more than the Parish Church can hold, moved me thereto, and that we met not under any colour or pretence of any Religious Exercise in other manner than according to the Liturgy and practice of the Church of England, and that were I able, I would accordingly read the same.</p>	<p>Though when I began to Preach in this Place, I publicly professed, that the notorious necessity of the People, who were more than the Parish Church can, hold moved me thereto, and that we met not under any colour or pretence of any Religious Exercise in other manner than according to the Liturgy and practice of the Church of England, and were I able, I would accordingly read my self.</p>
-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

So that you see the Sum Total of this gross falsification lies singly in these words *Read the same for Read my self*, not another Syllable different, which I humbly conceive might well have passed (if Mr. B. meant candidly and honestly) without such a brand, having one and the same sense and signification. For if Mr. B. would not be thought as here he solemnly declares, to be a sepearte from the publick profession, he must give his personal assent and consent to the Common Prayer, and accordingly read the same himself, as all Conformists do, and by Law established ought to do. And if he doth really meet under no other colour or pretence of any Religious Exercise in other manner than according to the Liturgy and practice of the Church of England, he must accordingly read the same himself, viz. the Common Prayer, as others of the Church of England do, so that if he do not preva-

prevaricate, but means honestly, as his words import, it is one and the same thing, and no gross falsification. Though how far such an accurate, defining and distinguishing understanding, a mature exercised discerning knowledge, ( he seems so arrogantly to insinuate, he has arrived to, p. 78. *Postscript* ) can by reading accordingly himself, make it such a gross falsification, and so different from accordingly reading the same, is worthy of consideration And what mental equivocation and reservation may lie in these words to relieve him at a dead list, and to help him into a Conformists Pulpit, I know not, he best knows himself Though it is confidently affirmed by some, that Mr. B. hath lately in *Hartfordshire* or *Buckinghamshire*, in order to obtain the Pulpit ( where he several times preached in publick ) read the *Common Prayer*, or at least some part of it out of the *Service Book*. Though it is also said, that he hath obtained that publick liberty, by virtue of a *Licence* he has from the *Arch-Bishop* of *Canterbury*, but whether it be one formerly granted by him, when the *Bishop* of *London* before the *Act* of *Conformity*, ( when by the *Bishop* of *Worcester* he was silenced in those parts ) or since, is worthy inquiry, and the rather, because in his said *Postscript* he is pleased to tell us, *viz.* *E. 79. That he is for'd to part with House and Goods, and Library, and all save his Clothes, and possess no thing, his death being sought after by 6 Months Imprisonment in the common Goal, and continually expected, [ viz To fly from his place and charge, (if not to avoid the Cross of Christ, & to shun a suffering Witness, when so so loudly call'd thereto) but how agreeable to the following Scriptures it submitted to his Conscience, viz. 2 Cor. 6. 4, 5, 6, &c. Acts 20. 11, 12, 13. Mat. 10. 38, 39. John 10. 12, 13. Mat. 23. 2, 3, 4. ]* But is not this a strange Paradox, that he should suffer at that rate for a *Non-conformist* at *London*, and yet act the part of a *Conformist* to so high a degree in the Countrey. The Truth of which story, if I am not misinformed, is thus, That Mr. B. having with his friends built a new meeting Place near *Pickadille*, and preaching the first time in it himself, did understand that he was threatened with an Imprisonment by some great man (who was offended the meeting-house was erected so near him,) did to avoid the same withdraw himself the next week into the Countrey, procuring by himself or friends a Countrey Minister, who came to Town the week before, to preach for him in the said meeting place the next Sabbath day, and who was in Mr. B's room and stead seized, and for refusing the *Oxford Oath* committed to the *Gate-house* for 6 monthes, where he lay about 3 monthes, (but lately Released by *Habeas Corpus*) and the said meeting-house shut up for some time; so that by Proxy he suffers Imprisonment for a *Non-conformist*

in London, and in person (though complainingly banished) out-  
does all the Non-conformists by his publick preachings in the  
Countray as a Conformist. Which contradictions in practise  
so agreeable to those of his Doctrines before remarked to you,  
puts me in mind of Bishop Halls Letter to *William Laud*, after-  
wards Arch-Bishop of Canterbury, not unworthy to be mention-  
ed upon this occasion. *Decad. Ep. 3. Ep. 5. I would I knew  
where to find you, then I could tell where to take a direct aim;  
whereas now I must rove and conjecture, to day you are in the Tents  
of the Romanists, to morrow in ours, the next day between both,  
our adversaries think you ours, we theirs: Your Conscience finds  
you with both, and neither. I flatter yot not, this of yours is the  
worst of all tempers; heat and cold have their uses, lukewarm-  
ness is good for nothing but to trouble the Stomack. How long will  
you baulk? Resolve one way, and know at last what you do hold,  
what you should cast off, either your Wings or your Teeth, and loath-  
ing this Bat-like Nature be either a Bird or a Beast. Alas! how  
full are you of contradictions? How oft do you fight with your self?*  
Which I desire Mr. B. may apply, I presume others will as a  
suitable parallel, not only respecting his double dealing about  
Non-conformity, but even Popery it self also. But let so much  
suffice as to the 2 Instances, by which all the rest I have said of  
Mr. B. is so much in his esteem to be judged.

4ly. As to his Rhetorical Reviling in those his quibbling re-  
flectious upon me and my Book in 9 Particulars, which take up 4  
of the last 7 Pages, are left to the judicious Reader to deter-  
mine, to whom those Characters (he is so liberal of) do most pro-  
perly belong, to me or himself, I being not so competent a Judge  
in my own Case, viz. *The disputing contender, One that sets off  
the grossest mistakes with the greatest confidence, a fierce striver a-  
gainst Truth, an ignorant militant, casting fire about like Sampsons  
Foxes, a dividing hurtful Zealot, a talking man that can say some-  
thing, for and against any thing, &c.* Only I beg leave to make a  
little Observation upon that mentioned by him, p. 78. wherein  
he acquaints us in what a forgiving frame he is, and particularly  
his disposition to forgive me, in detecting in that way his Popery  
and Crimes, his changes and passages about the Wars, self-contradictions and Repentances; not describing or denominating my citati-  
ons about them, lest he did that which savoured not of forgiveness.  
To which I say, if he thereby intends it for my faithful plain  
dealing, though mixt sometimes with some sharpness, especially  
in some repetitions from Dr. Pierce and Dr. Stubbs (his needs  
calling for it to cure his pride, as Dr. P. observes to him) I then  
accept it, though I think his thanks had been more proper in  
the Case. But if it must be supposed for some injurious ill dealing  
with

Let it also  
be judged  
to which  
of us Solo-  
mons Cha-  
racter  
Prov. 21.  
4. I doth  
most pro-  
perly be-  
long.

with him, thereby it is, as I conceive, a *calumniating*, by way of *insinuation*, a *recriminating* instead of *confessing*, a giving the *lie* to ( instead of *answering* and *disproving* ) his Reprovers. And wherein he doth not only *beg* instead of clear his own integrity so fully *impeached*, by such ample *demonstration* in all the *Particulars* mentioned, but also under pretence of *Brotherly Charity*, and a kiss of Love *stabs* his Brethren under the 5th Rib. Though such pretended forgiveness seems to me as *ridiculous*, as if a man ask satisfaction of another for some slanderous defamation, or injurious *personal Assault*, ( as *dragging* by the *Hair* of the *Head* about the *Streets* ) and he calmly for his satisfaction tells him, he forgives him, and that we all stand in need of *Divine forgiveness*.

## The Conclusion.

**T**O Conclude, I desire, since Mr. B. has pleased so confidently to affirm, That *only that* thing about *Naked dipping* ( in all my Book ) *needs any new answer from him*, That he will seriously consider *these 2 things*, ( which I presume others may ) *viz.*

1. Whether the Answer he hath now given thereto, may rationally free him from a publick *Calumniator* and *false Accuser* ? And if uot ? Whether then such *Crimes* do not loudly call for *due Humiliation*, *publick Acknowledgment*, and *Recantation* ? with promise to look better to his *Spirit* and *Pen*, for time to come ? And no more to improve his *accurate distinguishing faculty*, *fluent invention*, and *ready Pen*; thus to bring forth new shifts, to palliate or justify *old crimes*, and contemptuously to reproach and villifie those that in *faithfulness* call him to *duty* therein.

2. Whether that, since it may be possible, he may so grossly mistake himself in *that thing* he lays the *greatest stress* upon ; he may not as much fail in *the rest* he so *slights* and *under-values* : And may not from thence see cause also, to call in *question* his great confidence in those *Heterodox Points*, he hath lately so *voluminously* tormented

tormented the World, and grieved and offended his Brethren w<sup>th</sup>.

All which is humbly *submitted* to the *Judicious Reader*, and Mr. *Baxters Conscience* in the sight of God ; with these two following words, *viz.*

1. An *Aphorisme* of his own, lately sent by him to the *Learned Dr. Tully*, and worthy his own remembrance all his Days, *viz.* *He that cannot endure the sight of his own Excrements, must not dish them up to another Mans Table, lest they be sent him back again,* Treat. of Just. p. 77. So agreeable to the following Scriptures, though express'd, as you'll find, in far better Language, and very worthy your observation upon this occasion, *viz:* Prov. 26. 27. Psal. 7. 15, 16. Ecclef. 10. 8, 9. Mat. 7. 2.

The other, That known Adage of a wiser Man than himself, *viz.* *Open rebuke is better than secret love. And he that rebuketh a Man afterwards, shall find more favour than he that flattereth with the Tongue,* Prov. 27. 5. 28. 23. Which must be understood from a *Wise Man*, who will therefore love his reprover better, whilst the *Scorner*, *he tells us*, will hate him the more for such faithfulness, Prov. 9. 8, 9. But however; to provoke to that much neglected duty ( to which cuarage and wisdom is so much requir'd, Prov. 25. 12. ) tells us, *That to them that so rebuke, shall be delight, and a good Blessing shall come upon them,* Prov. 24. 25.

## ERRATA.

In the Marginal Note P. 4. 1. *That if the sin,* for *That the sin.*

# F I N I S.



